

Eraihi: The Governor consented that we should appoint two heads (upoko) of the Runanga, two kai whakawa, and six policemen, and we have done so. We will withdraw one of our upoko, and you can appoint one in his place for your tribe; we shall retain the other upoko for ourselves. I also propose that we should appoint seven policemen, the same as the Ngatiteata.

Waata: I propose that one of your kaiwhakawas should be the upoko of the Runanga, and that the other upoko should be appointed by the Punga Punga people. (A violent thunder storm here occurred which flooded the hut, and rendered reporting a matter of great difficulty.) One person proposed separate upoko, kaiwhakawa, and policemen for each tribe; and much confusion ensued on the discussion of this question. As the only means of reconciling the parties, I intimated to Waata that it would be advisable to propose one upoko for each tribe, in accordance with Sir George Grey's promise of two upokos, but that there should only be two kaiwhakawa and six policemen for the joint Runanga. Waata concurred with me that this would be the only mode of terminating the difficulty, and he accordingly made the proposal to the Runanga.

Noa was then proposed as upoko for Ngatitipa.

Matia made a long speech full of figurative expressions, tending to show that as the Governor had promised Ngatinaho two upoko, he would not object to the appointment of one for each tribe, in fact that his promise could be fully relied on, &c., &c.

Wiremu and Tipene: Both proposed Rawiri as kaiwhakawa and Noa as upoko; the former proposition was merely a compliment to Ngatitipa.

W. Te Wheoro: Said he was in favour of Tipene as upoko for Ngatinaho, Noa or Rawiri as upoko for Ngatitipa. He explained that they (Ngatinaho) had selected eight persons as members of their Runanga, and proposed that Ngatitipa should select four more from their tribe. He also said that he had asked the Governor for payment for these parties, but His Excellency declined agreeing to such request; and that the tribe had therefore decided to pay them themselves by appropriating a portion of the salaries of the upoko and kaiwhakawa to that purpose. He also proposed Eraihi Mako Mako as the second kaiwhakawa.

Eraihi: Wished to know if the Runanga intended to appoint a clerk.

Te Wheoro: Stated that he had heard that the Governor had agreed to give Ngatiteata £15 per annum for their clerk.

Eraihi: Thought that the Runanga ought to pay their own clerk.

Ultimately the following selection of officers was unanimously agreed to:—

Upoko of the Runanga for Ngatinaho, Tipene Hori Hareapata.

ditto Ngatitipa, Noa Te Tawhara.

1st. Kaiwhakawa for both tribes, Wiremu Te Wheoro.

2nd. ditto ditto Eraihi Mako Mako.

*Policemen for Ngatinaho.*

Ratima te Ahi-whakapo, residing at Wai Eriki.

Te Wirihana te Kepa, ditto.

Matana Hira Areawaru, residing at Puke Kawa.

Hetaraka Niti, residing at Takinga Wairua.

*Policemen for Ngatitipa.*

Paora Tarawhete, residing at the Punga Punga.

Ropati Tira, ditto.

Ko Ngawharau was appointed Clerk for the Runanga.

I would beg to observe that in tacitly allowing Waata to propose one upoko for each tribe, I did so for the reasons above stated; and that had not this proposal been made and acted upon, the Runanga would have come to no results whatever. I am aware that this proposal is an infringement on the instructions I received from Mr. Fenton; but under the peculiar circumstances above stated, and furthermore the alleged promise made by His Excellency of two upoko, I felt I could pursue no other course. I would also most respectfully suggest that, in future, these matters of detail might with advantage be left in the hands of the officer appointed to attend the Runanga. In this case, had not His Excellency's alleged promise been made public, I should have had no difficulty in limiting the Runanga to the appointment of one upoko only; as Ngatitipa afterwards told me that to facilitate matters they were prepared to abandon the question of appointment of upoko for themselves in favour of Ngatinaho: but when the latter relinquished the appointment of one upoko in their favour, it would have been an insult to Ngatinaho if they had not appointed an upoko.

A further consideration also influenced me in this matter, viz., that this is the first step of the introduction of the Ture, &c., into what is termed the King's territory—all Ngatinaho, except Te Wheoro, having been previously Kingites. Their conversion is, from what I have heard, entirely attributable to the personal influence of His Excellency. It appeared to me highly desirable, by a slight concession, to secure their adhesion as a "Taura," for future operations in this district.

W. Te Wheoro: Our proceedings will be submitted by Mr. Armitage to the Governor, and when His Excellency's consent is obtained, then the Runanga will meet to make laws.

[Note.—I objected to their making laws at the Runanga until the question of two upokos was settled.]

Tipene: I have a question to ask, it is this: where is the Runanga to meet in future, at the Punga Punga or at the Kohekohe?

Ngatitipa (all): This is a good place in summer or in fine weather, but it is all flood in winter; look at our house now almost under water.

Rawiri: Let the Runanga assemble on dry land at the Kohekohe, not on the sea as at Punga Punga.

Te Wheoro: Let the Runanga and whakawa business be transacted at my place, the Kohekohe; what is the building to be, raupo or timber?

Rawiri: If I could find sawyers I would have a wooden house; what is the good of a raupo building, it is always out of repair, besides my people are all young men and don't know how to build raupo houses.